

The Guide to Holiness.

DECEMBER, 1858.

EDITORIAL PAPERS.

THE HIGHER CHRISTIAN LIFE.

THE HIGHER CHRISTIAN LIFE, by Rev. W. E. BOARDMAN. Boston: Henry Hoyt. Chicago: Wm. Tomlinson.

THIS book has been looked for with impatience since its first announcement. It is the production of a Presbyterian clergyman, and is issued by a publisher of a kindred denomination. These facts invest it with a peculiar interest, as they indicate a spirit of enquiry and progress, truly refreshing to the believer. Its positions will be assailed; and it would be assuming, doubtless, more than even the author would be willing to concede, that the book is free from imperfections. Indeed, to our mind, it has defects, serious ones, too, and yet, we cannot but hail its appearance with joy. It will do good. It will be read by thousands that would reject the same truths, if emanating from any other source; and even those who read to criticise, cannot fail to be impressed with many of its arguments and illustrative facts; and last, though not least, the sweet spirit in which they are presented. We have thought it due to our readers, to state some of the objections that have occurred to us, not with a view of deterring any from reading it, for they will be richly rewarded in its perusal; but to contribute as far as we are able to the cause of TRUTH.

The first objection we have to offer is, the substitution of man-made terms for those employed in the Bible. We know that this is a mere matter of accommodation, and there are instances where such terms, if properly chosen and well defined, are not objectionable; but great care should be used in their selection, and they should be scrupulously avoided where the Holy Ghost has given us those which express the same thing. A favorite term of the author, in denoting this higher experience, is "second conversion,"—a term so susceptible of misconstruction, that he finds it necessary both in the "preface" and body of the work, to constantly guard its meaning. Its frequent use, also, if it has not befogged his own mind in regard to the distinction between "conversion, and second conversion," is certainly cal-

culated to produce this effect on the mind of the reader. As an illustration of this point, we give our readers an extract:

"The analogies between conversion and second conversion, are complete in all things—save one.

"There is a radical difference between the pardon of sins, and the purging of sins. Pardon is instantaneously entire, but cleansing from sin is a process of indefinite length. Even here, however, the analogy, though not complete, is not entirely wanting; for in the second as in the first, the apprehension of Christ as the way, is instantaneous, the difference being simply that in the first, the work of Christ is already done the instant the soul believes; while in the second, the work of Christ remains yet to be done in the future after the soul believes. In the one the atonement has been made, and the moment it is accepted, the pardon is complete; in the other, although the righteousness of Christ is perfect in which the soul is to be clothed, yet the work of unfolding the heart to itself in its wants, and the unfolding of Christ to the heart from glory to glory, in his sympathizing love, and purifying presence and power, as the soul shall be prepared to go onward and upward from faith to faith, is a work of time and progress."

Now, does the author mean by this "analogy," that "conversion" or regeneration are synonymous with justification? that all that is done for us, when we are converted, is a pardon of our past sins? We hardly think this can be his only conception of this wonderful change; and yet, we do not see how his language is capable of any other construction. According to that, second conversion is only another name for that expansion of spiritual vision by which Christ is discovered as a sanctifier;—the entering upon a life of faith in which Christ is "unfolded to the heart from glory to glory." If, however, when the soul is justified or pardoned, it is also born of God, renewed, sanctified, (though not wholly,) what propriety is there in calling an advanced stage of the same work, "second conversion?" The term, *entire sanctification*, suggested by the language of the apostle to the Thessalonians, would not, we are aware, be a correct substitute, as it would imply more than our author would be willing to allow. This, according to his view, is a life-long process, marked, it may be, by successive stages; but, when reached, like the "full corn in the ear," the soul must be gathered by the angel reapers into the heavenly garner. Not so, Paul; else he would not have prayed that his brethren might be *preserved blameless*, unto the coming of the Lord.

Another Bible term which the author eschews

is "perfection." This he regards as a stumbling-stone, deterring "many thousands in Christendom from gaining the higher heights and deeper depths of the knowledge and love of Jesus as a Savior from sin." If a stumbling-stone, we should bear in mind that it was put in our way by the Holy Ghost, and it is infinitely better to search after "the mind of the Spirit" in the terms it employs, than to reject or ignore them. If they have been abused or misapplied, it becomes us to show in what way, by explaining those passages where they occur; else, whatever illustrations of experience we may give to the contrary, the stumbling-stone will continue to exist and retard the soul in its progress whenever it reads in the Sacred Record such passages as this, "Be ye perfect, even as your Father which is in heaven is perfect." If the state of grace enjoined in such passages is different from what our author describes under the title of "second conversion," "full salvation," or, "the higher Christian life," what is it? Surely, if a conscientious Christian, I cannot rest short of anything that the Scriptures enjoin, or Jesus has provided for.

Of the way in which these terms may prove a stumbling-stone, we have the following illustration, on pp. 70—72.

"This whole subject, experience and theory together, had been forced upon the attention of one who had been then three years or more a cheerful, decided, happy Christian. It was disagreeable to her, not because she was not anxious to gain all that such an one as she might reasonably hope for. Already she had found more in religion, than in all the round of the gay world most fully tried, and really enjoyed by her. The nectar of love, sipped from the lily of the valley and from the rose of Sharon, had been too sweet to her to be turned from with disgust, or disrelish even. But heresy! the fear of heresy! or of fanaticism, or extravagance! She shrank from the approach of anything threatening in the least to drive her into ultraism. She could not bear the thought of separating between herself and the Christian world, in which she had found such sweet and happy fellowship. Every book upon this subject was avoided. All conversation about it carefully eschewed. At last, however, in a leisure, and yet a sacred hour, one Sabbath morning, when kept from the house of prayer by slight illness, her eye fell upon the story of another's experience of this second conversion, or as he called it, Christian perfection. The narrative was simple, sincere, and truthful. She saw it to be true and real, and she saw it to be as blessed as true, and as necessary as blessed. In that hour her resolution was taken. She gave up her fears, resolved nobly to take the truth, and take with it whatever of loss or cross it might bring. The struggle was severe but short. The Lord graciously

led her to believe in Jesus most fully, and she found rest. Peace as a river, joy in its sweet fulness, love inexpressible flowed in from Christ the fountain, and she was beyond measure happy. Her conversion had been bright, but not brighter than this, her second conversion. At once the desire that all might know of this, the Christian's precious privilege, rose like the waters of a spring newly opened, filling her heart to the brim, and ready to overflow. She sought opportunity to make the matter known. But now arose a practical difficulty. What should she say she had experienced? A few friends were to meet socially, a parlor gathering, to talk by the way, of what the Lord had done for them in bringing them hitherto in their pilgrimage. She became perplexed, really distressed with the question, 'what shall I tell them?' 'Shall I tell them I have experienced entire sanctification? I never felt my unholiness more, or so much. Shall I say I have been made perfect? That would indeed prove me perverse, for I never saw my imperfection so clearly, or felt it so deeply. I see Christ a perfect Savior, and he is mine and all I want; but I am a perfect sinner, needing a perfect Savior indeed. I cannot say I am perfect. What then shall I say? for I must witness for Jesus. I must try and get others to trust fully in him.'

"In her perplexity she appealed for advice to a friend, who wisely counselled her that she had nothing at all to do with the question of perfection, least of all to profess herself to be perfect. She had only to tell what a sinner she herself was, and what a Savior she had found.

"This gave her relief at once and forever. And although now for many years she has been a constant, faithful, earnest, successful witness for Jesus, testifying the things, and none other than the things he has done for her, she has never felt herself under any necessity to profess Christian perfection, nor yet has she felt her joys and comforts, or her usefulness one jot the less for steering clear of that profession, but greater. She has the liberty as well as the fulness of the blessings of the gospel."

The stumbling-stone in the case here given, lay not in the term but in the misapprehension of the term, and a fear that it would convey more to the minds of others than this person intended. She acknowledges that Christ is a perfect Savior, and that that perfect Savior,—the great need of her soul, was hers—then indeed, she had a perfect salvation, or deliverance from moral defilement. It is true, she says, "I never felt my unholiness more, or so much;" but this cannot mean that she never had so much unholiness, but that she never had such a sense, such a loathing of the exceeding sinfulness of sin. This is felt, we admit, by every sanctified heart, but it is accompanied with the joyous sense of a present, complete, or perfect salvation. This is all we understand by Christian perfection, or perfection in Christ.

If the term is not generally so understood, let such words be employed when we testify, as shall convey a distinct idea of what God hath done for us, and we doubt not joy and peace will follow, and God will be honored as in the case above cited. But let us be careful, lest Satan incline us to reject terms because they are more or less obnoxious to those around us.

Another point on which we feel bound to take exceptions is, the distorted view given of the Wesleyan theory. We do not say that this is intentional, but it is, nevertheless, real. We have no denominational interests to subserve, and so far as the peculiarities of *Methodism* are concerned, we are perfectly willing that they should be rejected by those who cannot harmonize with them as helps in the Way of Life; but it seems to us unjust and calculated to lessen the influence of a denomination, to give partial or one-sided views of their faith on so cardinal a doctrine. The passages to which we refer, may be found on pp. 56—61. That our readers may see their bearing, we venture to give them entire. After showing how far all harmonize, our author thus states the differences:

"Now the differences are, first as to whether this experience is that of *entire, instantaneous sanctification* or not. Whether the instant the sinner is given up to Christ, to be 'Sanctified soul, body, and spirit, and preserved blameless until the coming of our Lord,' as the apostle prays that the Thessalonians may be, whether then the sinner is indeed, in that moment, made perfect in holiness or not. Or if not, whether in any proper sense he may be spoken of as perfect.

"Oberlinians affirm, in the case, absolute moral perfection.

"Wesleyans affirm a modified perfection called 'Christian.'

"Lutherans affirm neither, but deny both. Then as to terms descriptive of the experience, there is a corresponding difference.

"Oberlinians use freely and without qualification, the term 'entire sanctification.'

"Wesleyans leave off the word, entire and call it 'sanctification,' though their favorite names are 'Perfect love' and 'Christian perfection,' as modifying, and qualifying the idea of absolute perfection.

"Lutherans have discussed the experience less as a thing distinct, and therefore have known it less, and named it less distinctively, than either Wesleyans or Oberlinians.

"Cases of it have always occurred in every great awakening, and often also in solitary instances, in the furnace of affliction or under the special influences of sovereign grace and power. Such cases have generally received the convenient name 'second conversion;' but in the standards, as in the

Westminster Assembly's Confession, it is called, 'The full assurance of grace and salvation,' and elsewhere, 'The full assurance of faith,' while in hymns it is often named, 'Full salvation.'

"Now as to the reasons of these agreements and these differences, it will be easy to see them, if we scan the matter closely.

"All agree in the facts of the experience, because the facts themselves are in harmony in all cases. And all agree in the doctrine of sanctification by faith, because in every case, that is the great principle received experimentally in place of sanctification by works. And all agree that this experimental reception of Christ for sanctification is instantaneous, because it could not be otherwise. For in every change of one principle of action for another, however long the matter may be under consideration before hand, the change at last, when it does occur, must, from the nature of the case, be instantaneous.

"But while all agree in this, and thus far—just here the separation begins.

"Oberlinians look upon the soul's sanctification as complete, entire, wanting nothing, the instant Christ is accepted, for entire sanctification.

"Lutherans look upon this, the acceptance of Christ as the soul's sanctification, as the *entrance* merely upon the true and only way of being made holy, as the *first full discovery* of the real and the right way.

"Wesleyans take a middle view, indefinite, and therefore indefinable. They do not believe in the absolutely perfected holiness of the soul the instant it trusts fully in Jesus for holiness of heart. They freely admit that imperfections may and do still exist, while yet a sort of modified perfection is attained, as they think.

"Now what is the right and the truth of the matter? Exactly what is attained in this experience?

"Christ. Christ in all his fullness. Christ as all in all. Christ objectively and subjectively received and trusted in. That is all. And that is enough.

"But what as to holiness of heart? Nothing! Nothing but a sense of self-emptiness, and vileness, and helplessness. Nothing but a sense of unholiness, and a full consciousness that all efforts, and resolutions, and strugglings, and cries for holiness of heart, are just as vain as the attempts of a leopard or an Ethiopian to bathe white in any waters. This, with a sense of absolute dependence upon Christ for holiness of heart and life, just as for the forgiveness of sin is the sum and substance of the soul's attainment. At the same time, while this deep self-abasement and utter self-aborrence fills the soul, there is on the other hand just as deep a sense of the all-sufficiency and perfect loveliness of Christ, and a realization of the fulness of his love, and an assurance of his ability to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us. And a confidence that *he will do it*, according to the plan of God.

"Then what follows?

"Then follows the work according to our faith.

"By faith the soul is now placed in the hands of Christ, as the clay in the hands of the potter; and by faith, Christ is received by the soul as the potter, to mould it at his own sovereign will, into a vessel for the Master's own use and for the King's own table.

"By faith the soul now is opened as a mirror to the Master, and as in a crystal fount of unrippled face, the Master's image is taken in all its meekness and majesty.

"By faith the soul is put into the hands of Christ, like paper into the hands of the printer, to be unfolded, and softened, and printed, with all the glorious things of God. And by faith Christ is taken to the soul like an unopened book, title page read, it may be, and portrait frontispiece scanned and admired, but its leaves uncut, and its treasures of wisdom and knowledge all unexplored, all in reserve, to be gained by daily and hourly reading, in all after time.

"By the power of God, in the light of truth, a new starting point has been gained. A new and higher level has been reached, and in the new light all things take on a new loveliness, and from the new starting point the race becomes swifter and yet easier. A *starting* point it is, however, and not the goal reached, or the mark of the prize won. Let this be specially noted, and kept ever in mind. This being the case, it is easy to see why the Lutherans should reject the terms and ideas of perfection, as attained in this experience, for it is the beginning, not the end; only the entrance, fully and consciously, by the right principle, upon the process of sanctification—not sanctification completed.

"When a man, sick unto death, has become fully convinced of the utter hopelessness of his case in his own hands, and thrown away every remedy devised by himself, or recommended by his friends, and sent for a physician who has wisdom to understand, and skill to heal his disease, it would be folly to say that at the moment his case was entrusted to the physician, his cure was complete. So in the Lutheran view, the transfer and the trust of the soul, for the whole work of sanctification by the Holy Spirit, is but the first effectual step in the work. It is the door of the way fairly entered, and the way clearly perceived. So much, no more. The goal and the crown are yonder in the glorious future, and in the open vision and unveiled presence of the King immortal and eternal—but as yet invisible—the only wise God our Savior.

"And it is also easy to see why the Wesleyans reject the idea of absolute perfection attained in the experience, for they see and know that, according to their standard of sinless obedience, it is not true. While at the same time, it is easy to see how the fact that it is an experimental apprehension of the true way of sanctification, together with the desire to give the experience a distinctive name, has led to the adoption of such terms as '*Christian* perfection,' and '*Perfect* love,' with a disclaimer of any profession of sinless perfection or absolute angelic holiness of heart and life."

If we understand our author, the faith which the term "second conversion" implies is not an *appropriating* faith; it in no way makes the blood of Christ available to my heart *now*, but only sees him as the sanctifier of his people in the *future*. It is not a faith that *he doeth it*, but that *he will do it*. It seems a mystery to us how Christ can be "attained" by the soul "in all his fulness," and yet *nothing* be attained as to holiness of heart. But let this pass.

The Wesleyan theory, as here given, is indeed indefinite. Had our author stated what they (the Wesleyans) mean, by the imperfections that they allow may, and must exist with the highest attainments in holiness in this life, he would have given his readers a better opportunity to judge of what he means by a *modified* perfection. Mr. Wesley's views are thus given in his works, vol. vi: pp. 500-1.

"QUESTION. What is Christian perfection?"

"ANSWER. The loving God with all our heart, mind, soul, and strength. This implies, that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by pure love.

"Q. Do you affirm, that this perfection excludes all infirmities, ignorance, and mistake?"

"A. I continually affirm quite the contrary, and always have done so.

"Q. But how can every thought, word, and work, be governed by pure love, and the man be subject at the same time to ignorance and mistake?"

"A. I see no contradiction here: 'A man may be filled with pure love, and still be liable to mistake.' Indeed, I do not expect to be freed from actual mistakes till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now think at all, but by the mediation of those bodily organs which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes thinking wrong, till this corruptible shall put on incorruption.

"But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice. For instance: Mr. De Renty's mistake touching the nature of mortification, arising from prejudice of education, occasioned that practical mistake, his wearing an iron girdle. And a thousand such instances there may be, even in those who are in the highest state of grace. Yet, where every word and action springs from love, such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood.

"Q. What was the judgment of all our brethren who met at Bristol, in August, 1758, on this head?"

"A. It was expressed in these words:

1. "Every one may mistake as long as he lives.
2. "A mistake in opinion may occasion a mistake in practice.

3. "Every such mistake is a transgression of the perfect law. Therefore,

4. "Every such mistake, were it not for the blood of atonement, would expose to eternal damnation.

5. "It follows, that the most perfect have continual need of the merits of Christ, even for their actual transgressions; and may say for themselves, as well as for their brethren, 'Forgive us our transgressions.'

"This easily accounts for what might otherwise seem to be utterly unaccountable; namely, that those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin, if love is the sole principle of action.

"Q. But still, if they live without sin, does not this exclude the necessity of a Mediator? At least is it not plain that they stand no longer in need of Christ in his priestly office?

"A. Far from it. None feel their need of Christ like these; none so entirely depend upon him. For Christ does not give life to the soul separate from but in and with, himself. Hence his words are equally true of all men, in whatever state of grace they are: 'As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me: without' (or separate from) 'me ye can do nothing.'

"In every state we need Christ in the following respects.

1. "Whatever grace we receive, it is a free gift from him.

2. "We receive it as his purchase, merely in consideration of the price he paid.

3. "We have this grace, not only from Christ, but in him. For our perfection is not like that of a tree, which flourishes by the sap derived from its own root, but, as was said before, like that of a branch which, united to the vine, bears fruit; but severed from it, is dried up and withered.

4. "All our blessings, temporal, spiritual, and eternal, depend on his intercession for us, which is one branch of his priestly office, whereof therefore we have always equal need.

5. "The best of men still need Christ in his priestly office, to atone for their omissions, their shortcomings, (as some not improperly speak,) their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul, 'He that loveth, hath fulfilled the law; for love is the fulfilling of the law,' Rom. xiii. 10. Now, mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love; nor, therefore, in the Scripture sense, sin.

"To explain myself a little farther on this head:

1. "Not only sin, properly so called, (that is, a voluntary transgression of a known law,) but sin, im-

properly so called, (that is, an involuntary transgression of a divine law, known or unknown,) needs the atoning blood.

2. "I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality.

3. "Therefore *sinless perfection* is a phrase I never use, lest I should seem to contradict myself.

4. "I believe, a person filled with the love of God is still liable to these involuntary transgressions.

5. "Such transgressions you may call sins, if you please: I do not, for the reasons above mentioned.

It will be seen by these extracts, that the imperfections allowed by Mr. Wesley do not involve guilt; that the reason he hesitated to employ the term *sinless perfection*, was that his meaning might be misapprehended; but so far from denying entire sanctification or holiness to those fully trusting in Jesus, he constantly reiterates it; and though our author charges him and his followers with dropping the word "*entire*," it is well known by those acquainted with Methodist writers, that this prefix is insisted on, as distinguishing this grace from that wrought at conversion; indeed, he himself admits this on page 41, though he strangely forgets himself and denies it in the foregoing extract. Mr. Wesley, it is true, denied this perfection to be absolute. "Absolute perfection belongs not to man, nor to angels, but to God alone." But if we cannot be absolutely (independently) perfect or holy, we may be perfect in Christ — hence the term *Christian perfection* — a term used not so much to denote the completeness or incompleteness of this state of grace, as the source from whence it derives its life. And in what, let us ask, does this differ from what our author calls "the right and the truth of the matter?" Simply in this. The Wesleyan believes that when the soul fully commits itself to Christ by a perfect faith, he (Christ) imparts himself in such a sense, that his holiness and purity is made available to that soul, so that the heavenly bridegroom can look with complacency on the bride, and say, "Thou art all fair, my love," — not apart from him, but in him. It is impossible to explain the mystic union — but the result of that union is a fact that scripture and experience attest. Our author makes this a gradual development attained by slow stages, and "gained only in the glorious future," when "the goal is reached, and the mark of the prize won;" — while the Wesleyan insists that it does not require a lifetime for the Great Physician to effect a perfect

cure; that the atonement is co-extensive with sin, and when that is cast out, the soul will be in a condition to grow more rapidly in the knowledge of Christ, and in the development of grace;—a growth begun on earth, but to continue through the ages of eternity.

The last objection that we shall refer to, touches a point more fatal in its consequences. Were we to give it a name, we should call it, an attributing to Satan suggestions which we believe often emanate from the Spirit of God. The following extract will make our meaning more apparent. The author is speaking of the distorted notions with which Satan plies the soul who would enter upon a life of entire consecration, as to what that state implies.

“ ‘Would you be a whole-souled disciple of Christ,’ he says, ‘Your person:—You will have to conform all your personal habits to a rigid rule first of all. You must put on the straight jacket of propriety tight-laced. It would ill become one wholly consecrated to God to wear ornaments or elegancies. Gold and jewelry and costly array must be wholly eschewed. Luxuries of the table must never be touched; superfluities, like tea and coffee, and everything else but the coarsest fare must be let alone, or rather denounced as a wicked waste of money.

“Your reading must be solidly and only religious. Your associates must be Christians only, and those the best. Your conversation should never be gay. Your face should be solemn and your words measured. You should never smile yourself or cause others to do it. Every garment, every movement, every word, every tone of your voice, should tell all around you that you are holy in no common degree.

“Then as to your home: carpets and curtains, parlor ornaments and table elegancies, would ill become one who professes to be wholly given up to the Lord.

“Bare floors, hard chairs, plain tables and mirrors, no pictures or expensive works of art, no elegant books, no costly comforts, but everything the plainest and cheapest, would better suit your professions. It would never do for you to own fine carriages and splendid horses, or spend money and time in ornamenting your grounds.”

To all this, and more of a like kind, our author says:

“There is no where in the Bible one single line or precept of rigid requirement binding the Christian to any rigid rules about living and dress, or anything of the sort. Much less a single word, making such things a condition of salvation, whether of justification or sanctification. Christ is the free gift of God to sinners, and all who believe in him really and truly will be saved, whether arrayed like Solomon in his glory, in purple and gold, or like John the Baptist, in a coarse garment, with a leathern girdle; and whether, like Solomon, living in palaces of marble, upon the delicacies of every clime, amid the spicery

of the south and the jewels of the east, and the splendors of pencil and chisel, or living in a cave in the wilderness, upon locusts and wild honey, as did the greatest of all the prophets.

“The kingdom of God is not in meat and drinks, nor in broadcloth and satins, or plate and perfumery, and jewels, nor in the absence of these things.”

Here, in our judgment, is a mixing up of truth with error, which cannot fail to perplex and mislead. We readily concede that Christ is the only *Savior*. But may not some of this very self-indulgence described in the foregoing, be an obstacle in the way of our coming to Christ. We read of one who was hindered by “his great possessions,” and yet we would not conclude from this that the requirement to “go and sell all that he had,” applies to every one. Covetousness, the “tap root” sin, could never have been destroyed in that heart so long as it had “great possessions” to feed upon; but with others the obstruction may be in another direction. The creatures of God are all good when rightly used; but we very much doubt whether the epicure would find Christ as a Sanctifier, while “feeding upon the delicacies of every clime;” or the vain and proud while nourishing the accursed sin by ornament and display. It is true that the Scriptures do not specify how much of the world I may use, and yet they do teach me to mortify my members that are upon the earth; “to come out from the world and be separate;” and whether I eat, drink, or whatsoever I do, to do all to the glory of God. Among those things which will be to his glory, because, in his sight it is of great price, they specify that our adorning be not an “outward adorning,” but “the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit.” If consecration to Christ has nothing to do with these matters, we see not in what respects such are distinguished from the world. That we may be driven to extremes by Satan’s suggestions, is too palpable to be denied—but while we guard well this point, let us beware lest our adversary succeeds in stifling convictions which the Spirit of God produces in every enlightened conscience. The danger of the present day is in worldly conformity. It is this that has paralyzed the faith of the Christian church, and prevented her from putting on her strength. We know that the Scriptures give no rigid rule about living or dress, and we see the fitness of the omission. A rule that would apply to one would not apply to another, Providence having placed us in varied

circumstances and endowed us with different temperaments. But into every individual conscience the Spirit of God pours light, and if we walk in that light the blood of Jesus Christ will cleanse us from all sin. If we are in doubt as to duty, let us ask wisdom of God, who giveth liberally, and he will not allow our minds to be perplexed by Satanic suggestions. The way to become the Lord's freemen, is not merely to be free from the trammels of these trivial questions, as our author intimates, but to be free from that bondage to which "these questions" point. Let the man of the world be made free from the love of the world, from the spirit of the world, a liberty which Christ alone can effect for him, THEN SHALL HE BE FREE INDEED.

With some such defects, the book has numberless excellencies, some of which we may give in future issues. The price of the work is \$1.00. We will forward it, *free of postage*, on receiving the retail price.

EDITORS' DRAWER.

BEREAVEMENT.—The critical condition of our eldest daughter was referred to in our last issue; since then it has pleased God to take her to himself. We are too well persuaded of his merciful design, not to acquiesce fully in his will; and yet, we are free to admit that never but once has the blow fallen so heavily. We pray that this chastening may prove a means of rendering us and ours larger "partakers of his holiness," and as a natural result, of drawing us into closer sympathy with the "unseen and eternal." Beloved, will you join us in this request, when

"Though sundered far, by faith we meet,
Around one common mercy seat?"

BOOKSELLERS.—We are exceedingly desirous of extending our medium for the circulation of books. To effect this, we would send, if we but knew their address, circulars to the general trade throughout the Union. The friends of the Guide could aid us very materially in this matter if they would, when writing on business, send us the names of Booksellers in their respective localities. As we shall now be receiving letters from all parts of the country, we affectionately beg our friends to keep this in mind. It may give them a little trouble, but the cause of holiness will be advanced by

it, and this should swallow up every other consideration. In sending us this information, our friends will oblige us by appending an A. B. (*All Books*) to the names of those who deal in nothing but books; and a P. B. (*Part Books*) if their trade is divided between books and something else.

GUIDE COVER.—We beg our readers to peruse with attention the advertisements, etc. on the cover. The new books just published; the premiums offered to new subscribers; notices, etc. etc., are all deserving of special attention at this season of the year.

BOOK NOTICES.

THE CONVERSION OF A SKEPTIC: A MEMBER OF THE BAR. By Rev. MAXWELL P. GADDIS. Cincinnati, Ohio: Swormstedt and Poe.

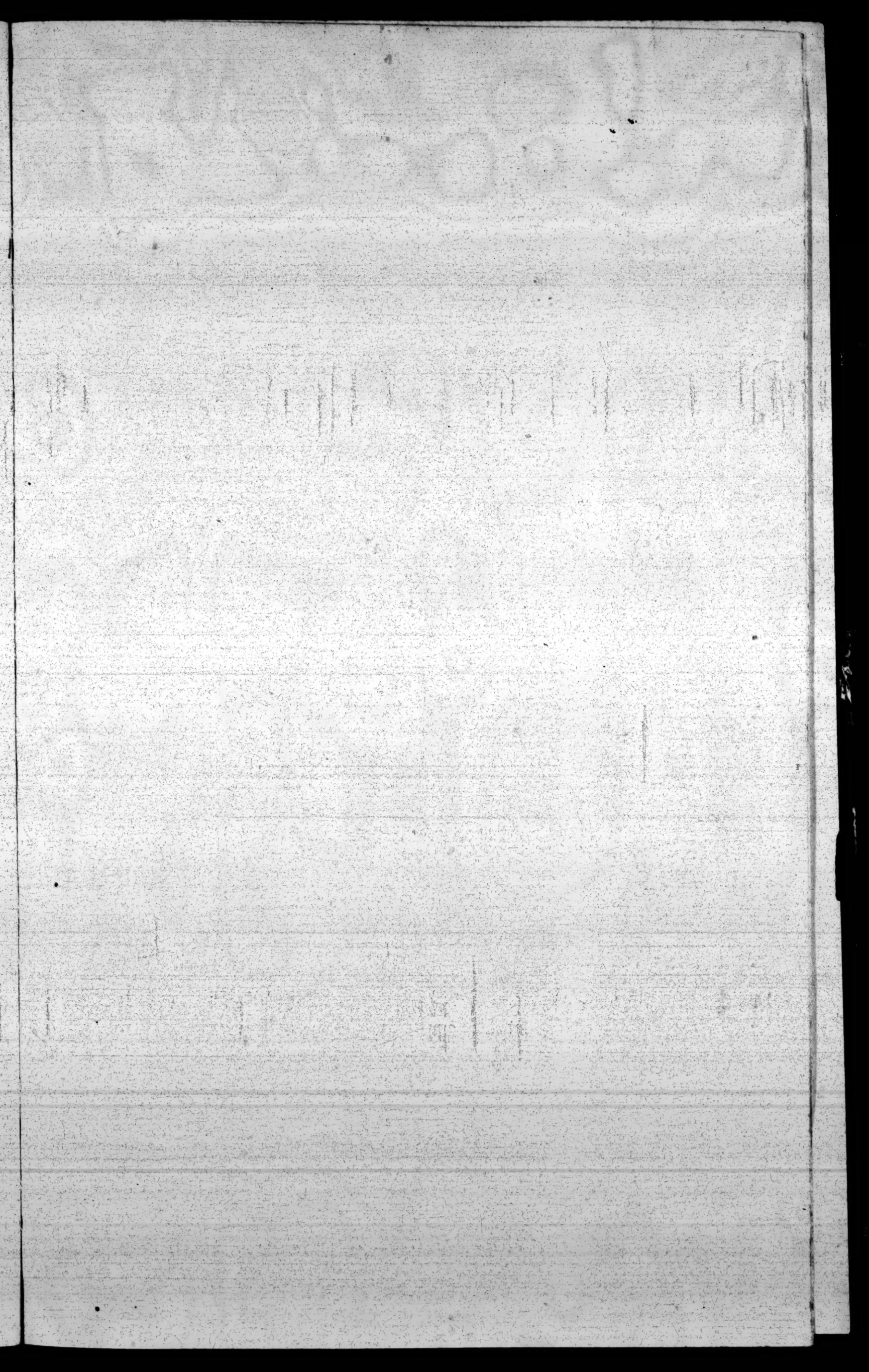
We love to peruse Religious Biography. We not only find in it more or less of incident to interest, but always much in the delineation of character to profit. The book before us contains a biographical sketch of Mr. Charles R. Baldwin; in early life a skeptic, but transformed by the power of Divine grace into a useful and faithful minister of Jesus. The author exhibits much judgment in the selection and arrangement of his materials, and has furnished altogether a very readable book.

STAND UP FOR JESUS; a Christian Ballad, with Notes, nine Pictorial Illustrations, and three pieces of Music. Philadelphia: T. H. STOCKTON, No. 1400 Chestnut Street.

The ballad itself has been so extensively copied by the press, that its merits are generally known. It is a GEM put up in a beautiful *casket*. The engravings are of the first class, and the whole thing is got up with remarkable taste. Price, fancy cloth, 50 cents; paper, 40 cents. Sent by mail, *post paid*. Address the publisher at Philadelphia.

ROLLO IN ROME, by JACOB ABBOTT. Boston: Brown, Taggard and Chase. For sale also by J. P. Magee.

This completes the series of "Rollo's Tour in Europe." Few men have exhibited more skill in combining the useful with the entertaining than Mr. Abbott. His books always have been and always will be, as long as they are known, a source of attraction to the young.



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